as to the vital functions, all functions other than thinking that had been attributed to the soul, all these he regarded as processes mechanically determined by the wonderfully complex material structure of the body.

Descartes used the word 'thinking' in a very comprehensive sense, including under it all that we should now call conscious activity; but he had in mind chiefly the intellectual or rational activities; and he was of the opinion that no animal is capable of such activities. He therefore asserted that animals are purely material mechanically-working structures—in fact, highly complicated machines—while man is a similar machine to which is attached a thinking soul capable of intervening in the operations of the machine to render its movements in some degree rational, expressive of thought and design.

This teaching was to exert a great influence upon the future course of speculation on the riddle of life. For Descartes* gifts as a mathematician gave to his teaching an immense prestige. It was fateful in two ways, neither of them intended by Descartes. First, up to that time speculations about the psyche had continued to attribute to it the vital functions of the body, both the vegetative and the specifically animal or motor functions. Largely owing to the influence of Descartes, the study of the soul became restricted more and more to its intellectual function; and thus modern psychology became unduly intellectualistic, concerned chiefly with the problems of knowledge, of perception, memory and

reasoning,
md but little with feeling, action and emotion.

Secondly, Descartes' teaching that all the processes of the body are of a mechanical nature, and his ingenious suggestions of mechanical explanations of some of them,